Ethnic Press Section
Canadian Citizenship Branch
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Friday, April 22nd, 1966
2nd IYAR, 5726
SIDRA: SHEMINI

CANDLE LIGHTING
Toronto: 6:52
Montreal: 6:33

STORY: ITCHELE AND SHPRINTZA (PAGE 4)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

Price - 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • TORONTO, FRIDAY, APRIL 22, 1966

Exciting Evening

TORONTO TO CELEBRATE ISRAEL CHAI MONDAY

A birthday is the most important day in anyone's life. This year Israel's birthday — Chai — which marks the eighteenth anniversary of the State of Israel, is the biggest day in the life of every Jew the world over. In Toronto especially, the gala celebration promises to be one of gargantuan proportion, since it also will usher in the official campaign rally of the 1966 United Jewish Appeal.

Guest speaker upon this auspicious occasion, which takes place Monday evening, April 25th, at Massey Hall, will be Jacques Torczyner, president of the Zionist Organization of America.

Morris B. Kaufman, campaign chairman of the 1966 United Jewish Appeal, will deliver a special message outlining the exceptional needs of the Toronto Jewish community in 1966.

Needless to state, it is the entertainment portion of any affair which most people anticipate. Here too no effort has been spared in presenting an outstanding group of entertainers headed by Israeli singing star Hannah Aharoni.

A native of Italian Eritrea, Miss Aharoni was raised in Israel where she became a leading musical star. Internationally renowned as the "Golden Voice from the Promised Land", she stormed her away across the capitals and major cities of Europe, Latin America, the United States and Canada, also having won wide acclaim on concert stage, nightclub and television.

Included in her repertoire will be Hebrew and Yiddish songs in keeping with the spirit of the Chai celebration.

The ZAYAC dance group will present a selection of modern and traditional Israeli dances.

Selected readings from the Declaration of Israel's Independence in Hebrew, Yiddish and English, as well as a tri-lingual reading from the works of the well known Yiddish poet Alterman, will be offered. Tribute will be paid the soldiers who died during Israel's War of Independence, led by members of the Toronto Nachal.

Kalman Berger, chairman of the Labor Zionist Movement, Central Region, will open the program.

The celebration is being supported by the United Jewish Appeal, United Jewish Welfare Fund and the Toronto Zionist Council; also, by all members of the United Zionist Council which comprises Achdut Avodah, Hadassah-Wizo of Toronto, Labor Zionist Movement (Central Region), Farband Labor Zionist Order, Pioneer Women, Mizrachi-Hapoel Hamizrachi Organization, Zionist Organization of Canada (Central Division) and Zionist Revisionist Organization of Canada (Central Region). Groups, societies and synagogues also are being mobilized for the great event.

GRAND LADY OF THE YIDDISH THEATER. - Ida Kaminska, world renowned and beloved matriarch of the Polish Yiddish stage, who will be in Toronto for one day, Wednesday, April 27th. Above, Miss Kaminska is shown in a scene from the film, The Shop on Main Street, playing to capacity audiences at Toronto's International Cinema.

ROBERT L. ROGERS, CANADIAN AMBASSADOR TO ISRAEL. - Could he have averted Egyptian prison for three Israelis?

RESIDENCE FOR GUEST SCIENTISTS

REHOVOT, (CJN) — A residential complex for visiting scientists was inaugurated last week at the Weizmann Institute. The ceremony was attended by Minister of Labour Yigal Allon, the donors of the buildings, the Lunnenfeld Kunin families and hundreds of guests from Israel and abroad.

Mr. Meyer Weisgal, chairman of the Institute's Executive Council, who presided recalled his association for more than three decades with Mr. Samuel Lunenfeld, first in Canada and more recently in Switzerland, and with Lunenfeld's son-in-law, Reuben Kunin.

The main address was given by Mr. Lonard Brockington, a prominent Canadian jurist, who has been Rector of Queens University, Ontario, since 1947.

The buildings can accommodate 24 families in 16 tastefully furnished one-bedroom and eight two-bedroom apartmens. This year the Institute is host to 68 scientists from 14 countries.

THE $64 QUESTION FOR CANADIAN DIPLOMACY

SAY CANADA DID NOT INSIST ON FREEING THREE ISRAELIS

(By The Canadian Jewish News Diplomatic Correspondent)

The release, now officially reported from Jerusalem, of three Israelis who spent eight months in Egyptian captivity has attracted once more the attention of diplomatic circles in Canada and Israel to the problem of the United Nations Expeditionary Force role on the Israeli-Gaza border.

The Israelis — David Hanuka, 40, his son Shmuel, 13, and Oded Meir, 33 — had been turned over to the Egyptian authorities by the United Nations Expeditionary Force Patrol about eight months ago. The three Israelis, ordinary melon peddlers, were lured across the border near Gaza by some Arabs who escaped when the UNEF patrol appeared on the scene. At that time, the arrest of the Israelis and their being handed over to the Egyptians aroused anger in Israel.

Because Canada participates in UNEF and thus is morally and legally responsible for its actions, The Canadian Jewish News at the time contacted the Department for External Affairs about Canada's position on this issue. Many wondered how the Canadian government could condone such action by UNICEF.

At that time it was established that the three naive Israelis had been misled by some Arabs at the border into crossing into No Man's Land. It was the UNICEF soldier who picked up the Israelis and brought them to Gaza where they were jailed by the Egyptians.

The Canadian Jewish News then was assured by Ottawa that no Canadians were involved in this incident, that Canada's ambassador would make the necessary inquiries. Later on we were told by a high Ottawa official that, though Canadians were not involved directly, the Embassy in Tel Aviv had contacted the UNICEF command and had discussed the release of these Israelis, one of them a boy of thirteen.

Also we were assured that the United Nations in New York had been informed.

New investigations by The Canadian Jewish News following the release of the three Israelis fails to prove actual intervention by Canada though Canada's indirect responsibility for handing them over to the Egyptians is obvious. Why Canada did not insist that the United Nations authorities free these wanderers remains to be established. (Some Israelis claim that the Canadian representatives on UNICEF appease the Egyptians too much, as do all other members of UNICEF command.)

The fact remains, in order to have these three persons released from Egyptian captivity on Passover Eve, Israel had to exchange them for three Egyptian spies who had been serving sentences in Israeli prison. They are Kaborek Jacobian, Hamis Abdul Kader, Hassan of Lahwani.

The three Israelis returned home ill and in poor physical condition. Oded Meir stated: "We had been tortured, starved and questioned for months."

Some assert that despite assurances given this newspaper in August, 1965, the Canadian ambassador to Israel, Mr. R. L. Rogers, had not intervened in this case with enough insistence. The reason for this still poses the sixty-four-dollar question not answered by the Department of External Affairs which should have regarded this incident more seriously because of our involvement in UNICEF.

LENIN LETTERS FOUND

CONDEMNED CZARIST RULE FOR ANTISEMITIC POLICY

NEW YORK, (JCNS) — A letter in which Lenin condemned the Czarist government for its official policy of antisemitism has come to light in an auction here.

Consisting of 18 typewritten lines in German, the letter was written in February, 1917, to Oscar Gruen, the editor of the **Judische Press Zentrale.** It bears Lenin's signature in Russian.

The Communist leader wrote that his "attitude towards the Jews has been clear from the beginning" and that when the Bolshevik Group of Deputies in the Duma Czarist Parliament introduced a bill in 1913 to cancel the restrictions against the Jews, he had written: "The schools, the press, the Parliamentary tribunal — everything and every sort of means has been used to sow ignorance, evil and wild hate against the Jews".

The letter continued: "In this nefarious undertaking, not only the scum of the Black Hundred (a band of Ukranian pogromists) are active but also reactionary professors, scholars, journalists, representatives in Parliament, and so on. Millions, indeed billions of roubles are being squandered to poison the public opinion of the population in the most effective way and manner".

The letter, which was bought by a dealer for about £1,180 was written when Lenin was living in poverty in Zurich, where he stayed from January 1913 until March 1917.

Another letter to Mr. Gruen sold at the same auction for about £535 was from Dr. Sigmund Freud, written in Vienna in 1925. It explained the relationship of the founder of psychoanalysis to Judaism.

"I can say that I stand as far removed from the Jewish religion as from all other religions, that is, they are extremely meaningful to me as the subject of scientific interest, but emotionaliy I have no part in them," he wrote.

"I have always had a strong feeling of solidarity with my people and have also promoted this in my children. We have all remained within the Jewish faith," the letter continued.

Freud added that his youth "fell into a period when our liberal teachers of religion placed no value on the acquiring of knowledge of Hebrew language and literature... my education in this is therefore quite limited which I have later often regretted."

INTERCHANGE BETWEEN ISRAELI AND WEST GERMAN YOUTH

MAINZ (JCNS) — At the invitation of the Ministry for Social Affairs in Rhineland-Palatinate a group of 17 young Israeli citizens, comprising civil servants, employees, artisans and students, visited the West German Federal Republic recently. They toured the country, visited towns, inspected industrial enterprises, and had talks with young Germans.

Alfred Epstein, a Jerusalem architect who headed the group, told German correspondents at the conclusion of the visit that frank discussions with young Germans on all interesting issues had been the main purpose of the visit. This had been the fourth group of young Israelis he had headed on visitis to Germany. Members of the group paid their own expenses. Concerning future youth exchanges between Germany and Israel, Mr. Epstein said that the time was not yet ripe for the establishment of a joint German-Israeli youth agency to organise an exchange program such as was functioning, for example, between the German Federal Republic and France.

Meanwhile, a five-man delegation of the Federal Union of German-Israeli study groups returned from a three-week visit to the State of Israel earlier this week. A spokesman of the delegation said on arrival that the purpose of the trip was to establish contacts with Israeli students and student organizations after the student organization of the Hebrew University in Jerusalem last autumn had expressed readiness for such contacts. The group also was received by Professor Rotenstreich, Rector of the Hebrew University, Professor Ernst Simon and Professor Hugo Bergmann, as well as by the former Israeli Deputy Defence Minister, Mr. Shimon Peres, and the former Attorney-General, Mr. Gideon Hausner. It met with the German Ambassador, Dr. Rolf Pauls, in Tel Aviv. During talks with representatives of Israeli student groups, it was agreed that the organization of German-Israeli study groups should increase the number of group visits to Israel, where the German students would be entertained by Israeli student organizations. It was also agreed to step up the exchange of information between German and Israeli students.

Morris B. Kaufman (left), campaign chairman of Toronto's 1966 United Jewish Appeal, who will launch officially the combined appeal at the celebration of The State of Israel's eighteenth birthday, Monday evening, April 25th, at Massey Hall; Jacques Torczyner (right), president of The Zionist Organization of America, who will be guest speaker.

• Commentary •

By M. J. Nurenberger

THE IDOLS ARE DEAD

Time Magazine recently shocked millions on the continent with a most sensational cover entitled, "Is God Dead?". The only thing necessary to make it more saleable would have been to illustrate this front page sensation. For in the history of the written word, it is difficult to find similar, perfectly phrased pseudo-philosophical nonsense as the story behind this headline.

I daresay no one who truly understands monotheism ever would print such dribble. Nor would a genuine atheist dare clothe such empty, meaningless discourses about God in such elegant phraseology.

* * *

I read this essay over and over in order to digest the unusual intellectual dish. Somehow it didn't penetrate. Had this prose been directed to the elite among philosophers, I should have admitted humbly that perhaps its meaning is too difficult for a layman to grasp. One must be at least a Nietsche to comprehend; but what was written had been composed in layman's language so that the average man might understand the problem of people or a generation who think that "God is dead".

With all due humility, with every respect to the thinkers responsible for this Time Magazine piece, I maintain that such an idea could be born only in the mind of one who once believed in an anthropomorphic God, a God one can visualize or behold. In our Jewish tradition, as defined by Maimonides—which remains the key in understanding the Divine —, such conclusion never would be possible for the very approach is different.

The Time Magazine article inspired me to read again Maimonides' admonition against imagining God as something physical—I may add, something anthropomorphic that can be shown, demonstrated or even visualized. For the basis of monotheism, as Maimonides explains in the Halacha of the basic verities of Torah (Yesoday Hatorah), is to remember that "His power is not physical power. For there is no Corpus Dei."

The translation, Corpus Dei, is mine for I believe that the essential, theological difference between those who accept the Rambam's definition—that there is only one God and that He has neither beginning nor end so far as we can visualize God—is the exact opposite of Corpus Dei, a Divine body.

* * *

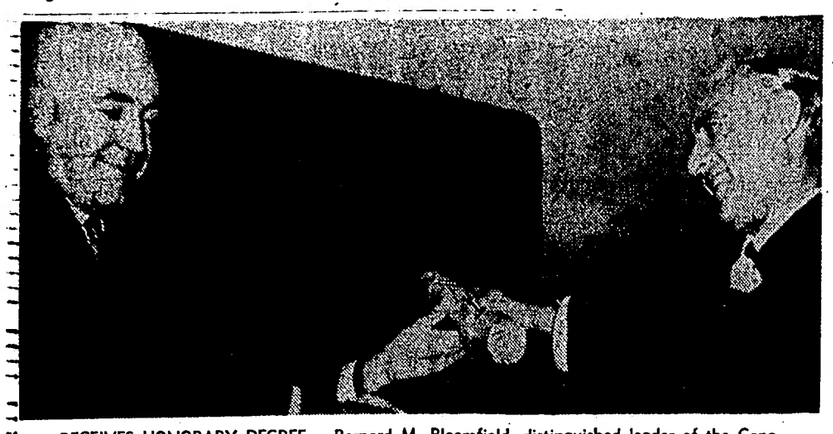
Thus this Time sensation does not affect Jewish belief. Nor is Jewish belief influenced by the space age. For this invisible God is above and beyond time and space, beyond our human comprehension. The atomic age has shattered into pieces all idol worship and all pseudo-beliefs in one God; but it also has elevated to a height unknown to humanity the pure, unadulterated faith in the God who exists above heaven and earth.

RABBINICAL ASSEMBLY HERE

The first convention of the Conservative Rabbinical Assembly of America to be held in Canada will take place in Toronto from May 15th through May 18th, it was announced in New York by Rabbi Wolfe Kelman, executive head of the Assembly. The convention will be chaired by Rabbi Stuart E. Rosenberg, spiritual leader of Toronto's Beth Tzedec Congregation.

The Prime Minister of Canada, the Rt. Hon. Lester B. Pearson, will address the closing banquet of the convention. Among the most prominent speakers will be Rabbi Max J. Routtenberg, Prof. H. L. Ginsberg and the well known author, Elie Wiezel.

One of the most important messages to be heard at this convention will be delivered by Chancellor Dr. Louis Finkelstein of the Jewish Theological Seminary of America.



RECEIVES HONORARY DEGREE. - Bernard M. Bloomfield, distinguished leader of the Canadian Jewish community, recently was honored in Jerusalem with the conferment of an honorary degree (Doctor of Philosophy, honoris causa) by the Hebrew University of Jerusalem, the national university of Israel.
He is national treasurer of the Canadian Friends of the Hebrew University and president of the Montreal chapter, a member of the International Board of Governors of Hebrew University, national treasurer of the Canada-Israel Maritime League, as well as the bearer of other distinguished titles which includes that of founder and national treasurer of the Canada-Israel Chamber of Commerce and Industry. For twelve years he served as national tree chairman of the Jewish National Fund of Canada and founded the Canada Forest at Ein Kerem, Jerusalem; he also is president of the Jewish Immigrant Aid Services, Eastern Canada Region. Mr. Bloomfield (right) is shown receiving the scroll marking the honorary degree conferred upon him last week from Eliahu Elat, president of H.U.

CONVENE TO SUPPORT TORAH JUDAISM

- JERUSALEM (JCNS) — Three hundred people attended a convention here for the purpose of fouding a movement supporting Torah Judaism. Headed by Prof. Urbach, Talmud Professor at the Hebrew University, the movement, aims at spreading Torah Judaism throughout the nation, the separation of the Rabbinate from the State and the establishment of an orthodox nation without legislation but through the voluntary acceptance of Halacha. The Movement contests the monopoly by the National Religious Party of religion and rejects Reform Judaism.

Dateline: NEW YORK

By Trude Weiss-Rosmarin

NEW STATUS SYMBOL

There are about 1,600 Jewish social clubs in the United States, most of them country clubs with 18-hole golf courses in medium and small communities.

Membership of a Jewish country club is a status symbol as well as constituting an admission ticket to a continuous round of card parties, formal dinners and weekly dances.

Swimming-pools, tennis courts, steam baths, sauna baths and other health club facilities are additional attractions, as are supervised play activities for children whose mothers spend their winter afternoons playing bridge and their summer afternoons sunning themselves and also playing bridge.

Most Jewish country clubs take pride in the gourmet menus of their restaurants and sophisticated drinks offered by their bars but they turn a deaf ear to the pleas and threats of rabbis and communal leaders; they serve non-kosher foods, insisting chat they must do so in order to pay their way.

The only concession to Jewishness the Jewish country clubs are prepared to make is to close their dining-rooms and other facilities on the High Holy-days and on Fridays so as not to interfere with late Friday evening services at the synagogues. However, the notices informing the members of Friday closing make no mention of the Sabbath. As for Saturday, all activities are in full swing all day and there usually is a dinner dance on Saturday night.

The Woodmont Country Club at Nashville, Tennessee (Jewish population about 3,700) is typical of Jewish country clubs in some 500 U.S.A. Jewish communities of about the same size With a membership of about 600, paying annual membership fees of $350, and the income from its catering facilities, Woodmont maintains a large and luxuriously equipped clubhouse, containing a large public and several private dining-rooms, meeting and card-rooms and a bar.

There is an excellent golf course, a large swimming-pool, tennis courts, playgrounds for children and an adeguate wooded area for relaxing during the long hot Tennessee summers.

New members are assessed at about $4,000 as the "initiation fee", and a condition for admission, as well as for remaining a member in good standing, is fulfilment of "Jewish community obligations by contributing to the United Jewish Appeal in accordance with one's means."

When I asked my hosts how a stranger could identify Woodmont as a Jewish club, they exclaimed: "Simple! Look at the menu — we serve smoked salmon and cream cheese and hot or cold borscht." The menu certainly does contain all these items, as well as gefilte fish, but it also contains a large variety of shrimp, lobster and oyster dishes and bacon and eggs.

Like all Jewish country clubs, Woodmont extends free membership to the local rabbis but, like those elsewhere, Nashville's rabbis are not over eager to accept this hospitality, except for an occasional game of golf or a swim.

LETTERS TO THE EDITOR

CJN Not Representative

Dear Editor:

I note in one of the reports of the Canadian Jewish Congress that some representation is being made to permit religious students to sit in the classroom with their hats on. This in itself may appear an unimportant happening but I am unhappy about the trend it indicates. Gradually the Canadian Jewish Congress is ceasing to represent the majority of the Jews and by virtue of the activity of a few zealous individuals it is becoming more and more an organization representing the strictly orthodox Jews, which are a small minority of the Canadian Jewish community. What about the Reform Jews and what about the large middle group of Jews who are just Jews and not too interested in the details of technical observance?

The Canadian Jewish Congress is spending entirely too much money on kashrut, the sending out of notices and the checking of establishments. All this can and should be done by the individuals who are interested. Did it really help anyone to send out a notice at public expense indicating who sells products suitable for Passover? Is it conceivable that the strictly orthodox would not know where to get his products? The same group is forcing us to spend large sums of public money on Jewish Day Schools for no other reason than to perpetuate orthodoxy. Many people are against Catholics perpetuating their religion through schools financed out of taxes and now the Jews are doing the same thing.

It is interesting that the Congress has opposed religious instruction in the public schools on the ground that if Jewish students opted out they would be marked as being different. Now there is talk of letting them sit there with their hats on. Would that not make them even more different?

Unfortunately those members of the Jewish community who haven't any axes to grind and are not zealots are dropping out. It is their own fault that they are leaving the direction of Jewish affairs in the hands of those who have one special point of view. The leaders in the community have dropped out of Congress activity and the majority of the Jews no longer are represented by Congress.

An organization that once boasted that it represented the entire Canadian Jewish community is quickly becoming one that represents only a small segment of the community.

It is interesting that Congress devotes a large portion of its time to those matters wherein Jews differ from other Canadians, such as kashrut, religious day schools, hats, etc. I suppose the next step will be beards and payot. Why don't they spend more time considering Jewish values and Jewish contributions to medicine, law, the sciences, the universities? Why don't they talk about improper business ethics, dishonesty, bankruptcy? What about Jewish family life and Jewish participation in the life of universities? There is a great deal more to Jewish life than kashrut and religious schools, and the community mignt well consider either a reorganization of the Canadian Jewish Congress or a reduction in the funds made available to it.

Toronto — Henry S. Rosenberg, Q.C.

APPEALS TO COMMUNISTS TO COMBAT ANTISEMITISM

LONDON, (JCNS) — A special appeal to Communists, urging them to combat antisemitism as a social evil which is crippling Marxist ideology, has been made by Professor Adam Schaff, the leading Marxist theoretician in Poland. The appeal was made in his latest volume entitled **Marxism and the Human Individual.**

Professor Schaff was for many years the head of the Political School of the Polish Communist Party and is today the only Jew left in the Central Community. The book was published in Warsaw by the State Scientific Publishing House.

Analyzing the attitude prevailing in Communist countries towards antisemitism Professor Schaff says: "Knowing our countries (meaning the Marxist States) and their history, it would be hard to believe that the phenomenon of antisemitism has suddenly disappeared. But it is not the existence of this phenomenon but the absence of a fight against it that causes us shame".

Appealing for stronger measures to bring about its eradication and the restoration of a true Leninist policy based on a purer Marxist ideology, Professor Schaff calls for definite steps to educate man in true "international socialism".

RESPONSIBLE FOR UNIQUE EXHIBITION. - Mrs. Fred Weinberg (right), chairman of the Twentieth Century Art Exhibition, assisted by Mrs. Benjamin Levinter (left), publicity convenor, examine one of the original lithographs of The Had Gadya series by renowned Soviet Jewish artist, Anatoli Kaplan. Kaplan's works, illustrating Yiddish folk tales and the Tevye the Milkman story by Sholom Aleichem, will be featured in an exhibition and sale at Toronto's Beth Tzedec Synagogue from May 2nd through 5th. The display includes more than one hundred paintings by Israeli artists.

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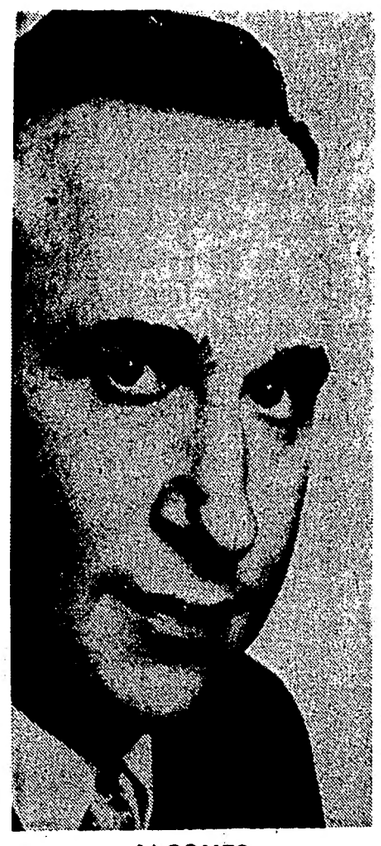

JACQUES TORCZYNER

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CHANAH AHARONI

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Chairman, Central Region
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Special Address
MORRIS KAUFMAN
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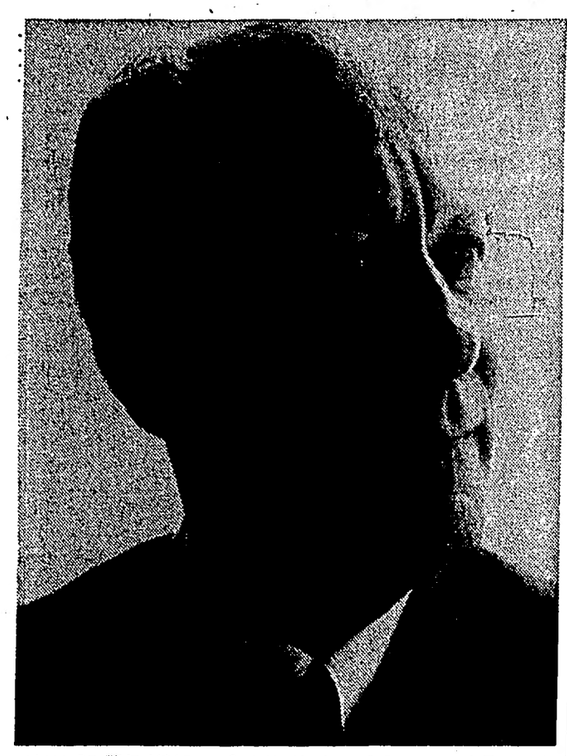

MAN OF THE YEAR. - Carl K. Keyfetz, Q.C., one of Toronto's leading personalities, who has been honored as the Man of the Year by the Men's Service Group of the Jewish Home for the Aged and Baycrest Hospital at the group's eighth annual dinner last Sunday, April 17th, at Temple Sinai. Though Mr. Keyfetz has been associated closely with the Home and Hospital for many years, the honor has been bestowed upon him principally for his work as chairman of the Admissions Committee of the Home.

New Nursing Home Is Asset To North York

The new, modern Carmel Nursing Home and Convalescent Center at 5935 Bathurst Street, Willowdale, was opened officially on Monday, April 18th.

After a brief and impressive ceremony, invited guests were taken on a guided tour where they were impressed with the most modern facilities and equipment offered in care and rehabilitation.

Rooms are bright, tastefully decorated and cheerful; the overall color scheme, enhanced by furniture of Colonial, French Provincial and Contemporary periods, is conducive to a relaxed, restful frame of mind. Lounges on every floor meet the requirements of guests of the Home and visitors. The latest intercom system has been installed from nurses' stations to patients' rooms; washrooms have been equiped with an emergency calling system.

Carmel's ultra modern kitchen is supervised by the Rabbinical Vaad Hakashrut, Orthodox Division, Canadian Jewish Congress. Individual dietary needs will be met.

The Chapel on the second floor will bring patients many moments of peace during times of meditation.

As Rabbi William Rosenthal, administrator of the Carmel Nursing Home, sums it up: "The aging can no longer be written off as a liability in our future conscious culture, they must become an asset ... it is not enough to give an old person a bed to sleep and three meals a day, and let him sit around looking at the four walls, waiting for death to give him the blessed relief..."

The National Hospital Management Services Ltd. (Neil B. Cook of Vancouver, British Columbia, president), which owns and operates similar nursing homes in Vancouver, Calgary, Alberta, Saskatchewan, Brampton, West Hill (Ont.), has delved into its wealth of resources and experience to plan and build the Carmel Nursing Home and Convalescent Center.

INDIAN JEWISH LEADER "SHAMED" BY SNUB

BOMBAY — An Indian Jewish leader, S. S. Koder, has spoken of his "shame" as an Indian and his "pain" as a Jew at the discourtesy shown by the Indian Government to President Shazar of Israel when he passed through New Delhi en route to Nepal last month.

Mr. Koder, president of the South Indian Jews' Association, in a letter to the "Times of India" pointed out that not only was no government representative on hand to welcome the President when his aircraft touched down at New Delhi, there also was no transport provided for him to go to the V.I.P. lounge.

HIRE CARS

The editor of the "Indian Express", of Bombay, Frank Moraes, has provided a footnote to this comment, with his disclosure that the Indian Government submitted a bill to the Israeli Government for the President's use of two cars during his stop-over in Calcutta.

Mr. Moraes commented: "Mrs. Gandhi, with her realism and highly developed sense of fairness, should, in India's own interest, put a stop to these imbecilities.

"If, indeed, we are committed to non-alignment with a passionate, dedicated zeal, how do we explain our discrimination against Israel for the benefit not of ourselves but of the Arab world?

"This is not non-alignment, but alignment with a vengeance".

Mr. Koder, in his letter to the "Times of India", pointed out that when the late President Ben-Zvi passed through New Delhi on his way to Rangoon three years ago, he was met by the Chief of Protocol and a fleet of six cars was placed at his disposal for sightseeing in the city.

Mrs. Gandhi to Investigate

Meanwhile Mrs. Indira Gandhi, Indian Prime Minister, is reported to have promised to investigate the treatment meted out to President Shazar.

According to "Yediot Ahronot", Mrs. Gandhi was asked about the matter on her recent trip to the U.S. and other countries. She said the matter was entirely new to her, that she regretted it and would investigate.

Remembered Catastrophe

JERUSALEM — Close to 100 memorial meetings were held on Holocaust and Heroism Remembrance Day, which began last Saturday night.

The President, the Chief Rabbis and members of the Diplomatic Corps attended the central memorial meeting at Yad Vashem on Sunday evening. Other ceremonies were held all over the country, mostly on Saturday night.

The West German Ambassador was not invited to attend the State Ceremony. The Austrian Ambassador was invited.

In accordance with the law, all places of entertainment were closed on Saturday night. A two-minute silence was observed at 8 a.m. on Sunday, as siren blasts were sounded all over the country. In Tel Aviv, a "mourning parade" was held by survivors and partisans organizations.

On the occasion of Remembrance Day, Youth Aliya issued a booklet aimed at increasing awareness of the Holocaust amongst Israeli youth. It is based on the experiences of Jewish children in Nazi Europe. Copies were ordered by the Education Ministry for circulation in schools.

An exhibition of stamps and other objects of philatelic interest from the concentration camps and ghettoes were on display at the Holocaust Museum at Kibbutz Lohamei Hagettaot in Western Galilee.

Trees also were planted at Yad Vashem in honour of three "Righteous Gentiles": Dr. Adelaide Hautval, of France, and Jo and Anne Bakker, of Holland.

Dr. Hautval was imprisoned by the Gestapo as a "Jew lover" and ultimately sent to Auschwitz where she secretly cared for hundreds of sick inmates.

The Bakker family was instrumental in saving several Jewish families from death by concealing them in their home and in the homes of friends.

LECTURE BANNED

MADRID (JCNS) - Three hours before it was due to take place, a Madrid lecture on Israel was banned by the Spanish Minister of Education after he had previously given his authorisation for it to take place. The lecturer was to have been a professor of Salamanca University who had just returned from a visit to the Jewish State.

No information is available as to the source of the pressure put on the Minister to have the lecture canceled.

BOMBS EXPLODED

JERUSALEM (JCNS) — Fatah saboteurs last Monday evening let off explosive charges close to the Jordanian border in Central Negev. One of them damaged a pump in a date grove seven miles from Yotvata; a second exploded under the main Negev water pipe but without doing any considerable damage.

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ISRAEL AT EIGHTEEN

COMMUNITY MOBILIZED

Next Monday the Jewish community of Toronto, men, women and children, will demonstrate at Massey Hall the joy of Chai—the eighteenth birthday of the Third Jewish Commonwealth. This community celebration most assuredly will assemble all those who remember the blood, sweat and tears that preceded the reestablishment of Israel as a sovereign nation. Simultaneously it will express its concern for the new conspiracy directed against the free, independent and peace loving people dwelling in Zion whose only objective and ideal are to co-exist in concord and harmony with all neighbors.

To say that this great day is the fulfillment of a political ideal is but to diminish the place of Zion and Jerusalem in Jewish consciousness, even in the subconscious of every descendent of Abraham, Isaac and Jacob. Never has any Jew forgotten the oath of feality to the memory of the Holy Land.

One cannot compare this Jewish sentiment transcending age and population group with the usual feelings for one's country of origin. For there is something supernatural that Jews have not forgotten for two-thousand years—the country from which they were expelled and the language they had spoken.

This feeling is not relevant to loyalty to one's nation. For Israel, its territory, is first and last the Holy Land. Thus Jewish sentiment for this land is an integral part of the faith transmitted from generation to generation. As it is said, God's remembering of Jerusalem, the rebuilding of Zion, is, in the mind of every Jew, identified with His compassion.

Rabbis of Old tell us that those who mourn Jerusalem, those who mourn the tragic fate of a people of refugees, will live to see the joy of redemption.

Yet joy is not sufficient; not now, not at present, not when Israel is surrounded by dictators who exploit man's lowest instinct to whip up hatred and lead men to war. The defense of Israel, its existence, its consolidation, its peace are an international problem, first and foremost, our concern. It is not sufficient to pay lip service to Israel. It is important to strengthen its position by helping it become truly free, truly independent through economic self-sufficiency.

Upholding the cause of Israel today is neither a partisan nor "Zionist" task; it is the destiny of everyone in this generation who has sensed the meaning of the rebirth of a free Jewish state. Its free flag must continue to wave despite all winds blowing from some Mediterranean beachheads.

Humanity has a stake in this little land. The existence of Israel gives additional value, more worth, deeper meaning to progress of international society in the direction of a better dawn. There cannot be a free community of nations without a free Israel.

However, it is incumbent upon us to guard it. If it is true that Israel today is one frontline, we in the free world are its hinterland. And no front can be ready for defense without the support of a hinterland conscious of its duty.

This is the meaning of the Chai celebration Monday evening at Massey Hall. It is a rally with a purpose. Mere words will not suffice. The spirit of dedication and the pledge to aid resulting from this gathering will count.

Vindicates Youth Work

BY SIDNEY BUNT

An official of a synagogue in one of the London suburbs, a middle-aged man whose life is dedicated to synagogal affairs, was introduced to me recently at a social. Our hostess mentioned that I am a professional youth worker. He was most interested to hear this and we talked about youth.

What, he demanded, were the youth organizations doing about the disaffection of present-day youth? They were disrespectful to their elders; their moral and Jewish standards left much to be desired even if measured by the mots liberal of yardsticks; they rejected the ordered type of youth club that had played so great a part in the lives of earlier generations.

What answer can one make to such a grotesque, if familiar, distortion of truth? Man is by nature a conservative animal. He resists change, which is often seen as a threat to his security. The Youth Service has undergone root and branch change in the post-war years and especially in the past ten years. Perhaps, then, such hostility and lack of comprehension of the changes since the pre-war days of benevolent authoritarianism in youth work can be understood—and even excused.

It has been said often that the major purpose of the pioneers of the Jewish youth movements, starting in the East End of London at the turn of the century, was to alleviate poverty, to anglicize immigrant children and to inculcate in them the received standards of Anglo-Jewish gentlemen—and to a lesser extent, gentlewomen—of that time. Slowly this gave way to less of a crash program and the Jewish youth worker followed a parallel course to his Christian counterpart. The talk was of "a three-fold fitness"—of body, mind and spirit.

For the pre-war voluntary youth worker there was no training. Intuition and common sense set the guide-lines for this work. Success was claimed if the values and standards of the adult could be transferred to those youngsters who came within his orbit of influence. He would, for example, have found little patience for the view, gaining acceptance slowly even today, that it should be no part of the youth leader's purpose to seek to impose his personal standards on the youth, but rather to stimulate thought about a wide range of different standards with a view to their accepting without duress whichever they conscientiously found to be relevant to their needs and social situation.

Today it is widely, although still not universally, held that a certain amount of controlled chaos is acceptable, desirable, and if necessary should be created if, as a result, the young people are confronted with what modern jargon calls a learning situation. For the whole purpose of youth work, then as now, is to expose the adolescent to social situations which will extend him and help him to grope and grow towards maturity. The mere provision of formal instructional activities or classes no longer is held to be a major end in itself, but an important means to a far greater end. The personal relationships formed and the interaction that takes place within such groups is seen to be the kernel of real youth work—always provided that there is, in the background, a skilled leader, himself a mature person able unobstrusively to both observe and interpret what is taking place and use that information to help young people in the maturing processes.

But there is much scepticism — even scoffing — about the so-called modern approaches by sincere people who believe that the primary role of that Jewish Youth Service should be, even more than in the past, the filling of gaps in the Jewish and secular knowledge of young people, and the passing on of adult views and values. Yet the youth worker's first responsibility is to the young who come to him, and it does not always follow that young people's needs and aspirations are identical with those of the adult community. Moreover, with the social climate today being one of dissent and questioning of authority, taken with the natural rebellious nature of adolescence through the ages, anyone who embarks upon youth work expecting conformity by the young to the stated standards of their elders is likely to find himself a leader without followers. The importance of a more permissive approach, rather than an authoritarian one, is not simply that the former is an expedient to be adopted because the latter will be rejected. It is that a framework of self-determination is more likely to help young people mature; that freedom to question, to make important decisions and to experiment with tentative, inter-personal relationships is necessary for the young—with adults providing sympathetic understanding and help when asked from the sidelines, rather than censoriousness, instructions and taboos.

All this will sound very solemn and pretentious to those who always have thought of youth work as, first and foremost, fun. But those who serve as leaders of youth undertake a serious responsibility. This does not mean that there is no room in youth work for lightheartedness or gaiety; on the contrary, these are vital ingredients.

The synagogue official whom I met at a social gathering was, I suppose, a minor pillar of the Jewish establishment and may be fairly regarded as a representative of the middle-aged generation of Anglo-Jewry. His hostility to youth work was a reflection of a much wider adult disenchantment about Jewish youth today. How could I hope to explain to him, against the distracting social chatter that was taking place —a din that symbolized the background noise in the Jewish community today — anything of the strains and stresses to which present-day Jewish youth are subjected? And how much less could I hope to interpret to him the metamorphosis within the Youth Services when youth workers themselves are divided about their own purposes and functions?

Perhaps I could have succeeded in only broadening his condemnation of the young to include their self-styled leaders. But one thing is certain: it is for those of us who are striving to serve Jewish youth today first to put our own house in order.

A SHORT, SHORT STORY

ITCHELE AND SHPRINTZA

BY ISAAC BASHEVIS SINGER

(Drawing by Papas)

What did a pious Jew do to get hot tea on the Sabbath when cooking is forbidden? In small towns, along with the Sabbath meal, a basin of hot water or water with chicory was placed in the oven.

In the big cities, tea houses kept kettles filled with hot water. The ovens having been heated on Fridays before sundown, the water stayed hot all through the Sabbath. As the young men and girls drank the tea, they smiled at each other and conversed. Children arrived with tea pots and bought hot water on credit, it being forbidden to carry money on the Sabbath.

Untidy woman

The tea was strictly kosher. But my father preferred tea that came from Reb Samuel Melach, or that brewed at Itchele's grocery store.

Itchele's combination store, home and tea house, was located at 15 Krochmalna Street. Itchele's wife, Shprintza, a large, harassed, untidy woman who was in a constant state of excitement, was known for her goodness of heart. Through hard work this woman was able to support a large family. One of her sons, Noah, attended cheder with me.

Shprintza did everything; carried babies, bore them, worked in the grocery, stocked the store, pickled cucumbers, made sauerkraut, minded the kettle of Sabbath tea and devoted herself to charity.

She was always preoccupied. With one eye she would watch a customer who, wanting a pickle from the bottom of the barrel, would be sloshing her hands about in the brine, and with the other eye boys who liked to play with beans in the sacks.

Civilised

Shprintza was forever being forced to reprove fussy customers who behaved as if the goods in her store belonged to them. She waddled about in a decrepit, stained apron and a pair of battered shoes. Her hands were large and tough as a man's. From under her matron's wig sprouted tufts of hair, but not, God forbid, her own, since her head was shaved.

An English or French traveller, coming upon a store with such a proprietress, would have surely thought her a barbarian, but actually Shprintza was a civilised and virtuous woman.

Shprintza's life was dedicated to the highest of all tasks, that of supporting her family and — to the extent that she could — Jewishness and the study of the Torah.

Her husband, Reb Itchele, was supposedly a merchant, but his days were spent praying, arranging banquets for Chassidim, discussing saints, and studying the Mishna. He was as small as his wife was large.

He was busy with Chasidic affairs as she was with storekeeping. A man who aspired to do everything at once, Itchele recited the Zohar, listened to the stories of Reb Meir the Eunuch, pondered the interpretations of a difficult verse, and collected a few gulden for some pauper.

Shprintza never got out from under her pickle barrels, sacks of provisions, bundles of wood and customers. Reb Itchele, red-haired in youth, had already a beard which was a kind of yellow-grey when I knew him. He walked with a short, quick stride.

When he prayed, he swallowed many of his words; others he kept repeating as he paced back and forth, clapping his hands, and raising his ritual fringes swiftly to his brow.

One moment he would be kissing the phylactery worn on his head, the next the one thonged to his arm.

His keen ear detected when it was his turn to answer amen. In God's house, as well as in his grocery, he kept his eye on everything lest he fail to participate in some pious act.

During the week this couple was so occupied it was impossible to speak to either the man or the wife. But when I came with my tea pot on the Sabbath, things were very different.

The family lived in a small flat in the back of the store. If I remember correctly they had only a single room where stood the stove with the tea kettle on it. But a mood of Sabbath repose hovered over this room with its covered table, benediction cup and mother-of-pearl handled bread knife.

Shprintza would be wearing a neatly combed wig and a Sabbath dress decorated with arabesques. Reb Itchele would have on a satin capote and fur-edged hat. The couple had two daughters, pious girls, almost the same age.

Too big

When I was still a very small boy, these girls would ask me the identical question every Sabbath. "Which of us would you prefer as a bride?"

Embarrassed, I would always point to the smaller of the two.

"Why her?" the tailer would ask, and I would reply, "You're too big."

My answer always evoked laughter.

But as I grew older, the question was asked less frequently until finally I was deemed too old for such jokes. Nevertheless, the girls and I never forgot the little game we had played and we would feel both constrained and roguish whenever we were in each other's company.

In this household, as in mine, Jewishness and worldliness were forever at odds, although in Reb Itchele's house the strife assumed a different character.

Reb Itchele's oldest son refused to study the Talmud, became an artisan, and shaved off his beard. On Friday evenings, after the Sabbath candles had been lit, I would see this young man sitting on a chair in the shop of Zeitag the Barber being lathered and shaved. He caused Reb Itchele and Shprintza unutterable grief.

Sabbath afternoons the youth sat at the table, wearing a tiny cap on his pomaded hair, and dressed in a modern shortcoat, a paper collar and a paper dickey.

Table chants

He was in a rush to get done with both the meal and the table chants so that he could take his young lady to that new sensation, the moving pictures.

Reb Itchele avoided looking at this young rebel but dared not drive him from the house, fearful that what he would do next would land his parents in Gehenna.

Nor did Itchele and Shprintza derive much satisfaction from their young son Noah, my former classmate in cheder. True, Noah was still only a child, but he did not want to study either, and they had been forced to take him out of school.

He refused to wear sidelocks, grew up an ignoramus. The daughters were devout girls and consequently had difficulty finding husbands. The sort of girl most in demand combed her hair on the Sabbath and caroused with young men. In addition, Itchele's daughters had no dowries to speak of.

I remember one Sabbath afternoon in particular. Entering Reb Itchele's house, I said, "Good Sabbath. May I have some tea?"

"Why do you have to tell us you want tea?" Reb Itchele chanted. "Don't you think we know that already?"

Shprintza promptly rushed to my defence. "What do you want him to say?"

"Good Sabbath is enough."

"All right, then, Good Sabbath."

"Good Sabbath, good year. It is written that when the Messiah comes all the days of the week will be one continual Sabbath."

"When will the people cook?" one of the girls inquired.

"Who'll want to cook?" This world will be a paradise. The saints, seated at God's table, will partake of Leviathan as they listen to the angels divulge the secrets of the Torah."

"Eva, draw him some tea," Shprintza commanded.

"What's the hurry?" Reb Itchele asked. "How is your father, eh?"

"So--so."

"A wonderful man. A sage. Do you intend to follow in his footsteps?"

"Yes."

"What are you doing after dinner?"

"Nothing."

"Why don't you and Noah study together? To study by oneself is good, but if one does it with another, it is even nobler."

"Not today, papa," Noah said.

"Why not?"

"I have to visit a friend."

Sackful of pearls

"Who is he? Where are you to meet? It is written that because God wanted to bestow his grace upon the Jews, he gave them the Torah and the Commandments. Why don't you accept His gift? If someone offered you

Continued on page 8

SERMON FOR THE WEEK

A HOLY CONGREGATION

The traditional term for a congregation of Jews is **kehillah kedoshah,** (a holy congregation). On the face of it, there appears something absurd about using the adjective "holy" of a group composed of ordinary people with no particular elevated spiritual ambitions and certainly with no mystical pretensions.

The members of a synagogue today sometimes like to refer to themselves as an active, successful, generous or forward-looking congregation. But — were it not for the tradition — which group would dare to call itself holy? In fact, very few individuals indeed in Jewish history are called holy. The term is reserved either for the martyr or for men of extraordinary sanctity.

Judah the Prince, for example, is called "our holy master", according to the Talmud because, for all his wealth, he lived a life of complete separation from the world. Isaac Luria, the famous Kabbalist, is similarly called "the holy lion", because he lived the life of a hermit lost in meditation and contemplation.

It would seem, therefore, that the term 'holy' is used only when one wishes to call attention to the saintly life lived in isolation from the community and the world. It is the very last expression that should be used of a group of a community. Yet we do use it. Why is this?

The answer appears to be that the genius of Judaism seeks to make us aware that in the values realized by a group of people, who band together for the common aim of worship and service, a degree of sanctity is to be found that would be quite beyond their reach as individuals.

There are three ways in particular in which the congregation is much more than the individuals who comprise it. First, the members help one another by bringing to the common pool their gifts of hand, mind and heart and by assisting one another in more direct fashion.

Second, it is impossible for men and women to work together fruitfully and successfully for a common aim without learning the lesson of cooperation and dialogue. Each person in a community has a point of view to express which need not be accepted but must be treated with respect. In this way selfish motives are transcended. The members of the group not only find security in belonging but are taken out of themselves to find a new kind of liberation from the fetters of the ego.

Third, with regard to a Jewish congregation, the lives of the members become linked with the glorious past of the Jewish people and they share its hopes for the future. Their lives become endowed with a new kind of significance.

Beautiful and ennobling ceremonies redeem with spiritual poetry what would otherwise have been a drab, colourless existence. Most of all, perhaps, man's greatest need, the need to be used in the service of the highest, finds its satisfaction.

The great Maimonides observes that according to Jewish law anything belonging to the Temple is sacred, so that a trespass offering had to be brought in Temple times if one used it for any profane purpose. In itself, says Maimonides, it is but a stone or a brick, yet, because God's name is attached to it, it becomes holy. So it is with a Jewish congregation. Looking upon itself as of no intrinsic significance, it cannot fail to appreciate that for all its faults and inadequacies it is dedicated to the service of the Most High.

It can, therefore, lay claim to the tremendous title of 'holy', to which its members must then seek to approximate collectively to the utmost of their capacity. Even of the angels the prophet tells us it is only when they call one to the other that they can proclaim: "Holy, holy, holy."

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SAVIOURS. - King Frederik IX and Queen Ingrid, who are seen attending the service in the Copenhagen Synagogue on October 8, 1953, commemorating the tenth anniversary of the rescue of Danish Jewry to Sweden in October, 1943. The Royal Family and the Danish people aided in rescuing Denmark's Jewish community during the Nazi holocaust.

toronto synagogue news

OFFICERS

Newly elected officers of Sha arei Tefillah Congregation are: Jack Ross, president; Harry Magder, 1st vice president; Ben Raskin, 2nd vice president; Benjamin Laker, Q.C., secretary; C. Meyer Zeifman, treasurer; Samuel Applebaum, parnass; Max Fishbane, Rupert Harris, gabboim. Board of Governors: Samuel Camelgar; Al Cass; Max Clement; Sidney Eisen; Murray Frieberg; Samuel Goldhar; Harry Halberstadt; Leon Josephs, Dr. Sydney Kasten; Philip Kirshenbaum, Jack Pollishuke; Stanley Rakowsky; Hart Rotenberg; Saul Schwartz; Samuel Smilovic; Jacob Spodek; Al Sugar; David K. Sugar; Paul Tobias; Ed Van Der Sluis. Morris Rubenstein is immediate past president.

LECTURE

Lecture sponsored by Adult Jewish Education, Beth Am, took place Wednesday evening, April 20th. Rabbi Harold Lerner discussed: The Jewish Concept of Man.

FIRST OF SERIES

The first of a series of lectures of Adath Israel Study Group was held Thursday evening, April 21st. Rabbi Erwin Schild conducted.

SPECIAL WEEKEND

Adath Israel will have a Special Weekend this Saturday and Sunday in celebration of Israel's Independence. Yom Ha-atzmait services will be held Sabbath morning, April 23rd; Rosh Chodesh Seminar, Sunday afternoon, April 24th, with Rabbi Melvin Libman as guest speaker. He will speak on: The Challenge of Zionism. Couples Club will have a dinner meeting Sunday, April 24th, with Dr. Morton Siegel, director of education, United Synagogue of America, as guest. Topic: The Problems of Intermarriage.

FINAL SEMINAR

Adath Israel Youth will hold its final Rosh Chodesh seminar on Sunday, May 8th. Pesach Shindler will speak on: The Challenge of Morality. Rabbi Joseph Kelman of Beth Emeth Bais Yehuda will discuss: The Challenge of Social Issues.

BROTHERHOOD MEET

Brotherhood of Adath Israel will have a breakfast meeting on Sunday morning, May 22nd. Elections will take place.

NOMINATION MEET

Last Sunday Adath Israel Brotherhood held its nomination breakfast meeting. A movie of the Synagogue dedication was shown.

NEW MEMBERS

The following have joined the membership of Shomrai Shaboth Congregation: Mr. and Mrs. H. Kushner; Mrs. and Mrs. H. Bleeman; Mr. and Mrs. S. Shane; Ann Keltz; Mr. and Mrs. S. Kamen; L. Perkell; H. D. Starkman; Mr. and Mrs. I. Beigel; Mrs. L. Lebovitz; Mr. and Mrs. S. A. Kurtz; Mr. and Mrs O. Rothbaum; Mr. and Mrs. H. Grankowitz

THANKSGIVING

Last Sunday afternoon, a service of thanksgiving took place at Bais- Yehuda Synagogue marking its official closing and the transfering of all services to its branch at 100 Elder Street, the Beth Emeth Synagogue, with which it merged, to become the Beth Emeth Bais Yehuda Synagogue. Rabbi Joseph Kelman conducted the Mincha Service; Cantor Zvee Aroni chanted a memorial prayer in memory of the founders of the Synagogue; the transfering of the Holy Scrolls Sifrei Torah and other religious objects took place. Maariv Service followed, showing the continuity of prayer and service which has exemplified the amalgamation of the two synagogues and the uninterrupted chain of religious service from one locality to another.

Beth Emeth Bais Yehuda has a membership of 700 Jewish families and a network of educational institutions serving a thousand children.

BAT MITZVAH

The first Bat Mitzvah ceremony for students of Ezra School will take place Sunday morning, April 24th, 10:00 am., at Beth Emeth Bais Yehuda Synagogue. Also a plaque will be unveiled honoring the Mt. Sinai Lodge, Royal Arch Masons No. 212, G.R.C., who have furnished the classroom.

The Bat Mitzvah program will culminate the pioneering program of the Kadimah and Ezra Schools for children of learning disabilities that have been under the direction of Rabbi Joseph Kelman and Mrs. Rosalie Shadlyn of the Beth Emeth Bais Yehuda Synagogue. Ezra school for children was organized a year-and-a-half ago.

The ceremony will be concluded by the dedication of the classroom.

FESTIVAL

Recently the religious school of B'nai Israel Beth David held a movie festival consisting of two films. Proceeds will purchase special teaching aids for the school.

ONEG SHABAT

On Friday evening, April 15th, Palestine Lodge, Masonic Order, held its annual Sabbath Service and Oneg Shabat at B'nai Israel Beth David. Rabbi Albert Pappenheim and Cantor David Greengarten officiated.

NOMINATIONS MEET

Brotherhood of B'nai Israel Beth David held a nominations breakfast meeting recently Sam Shulman, president, chaired the meeting.

CONGREGATIONAL ELECTIONS

Sunday morning, April 24th, Congregational elections at B'nai Israel Beth David will take place. Rabbi Harry J. Katchen of the Jewish Theological Seminary will be guest speaker.

BB LODGE INSTALLATION

Leonard Mayzel Ontario Lodge No. 1800, B'nai B'rith, Toronto, will have its annual installation of officers at Northwood Golf and Country Club, April 30th. Max Mayzel will become president.

More than 200 persons are expected to attend, including dignitaries of the local B'nai B'rith and the community.

ENGAGED

The son of Rabbi and Mrs. Isaac Oelbaum has become enganed to Sprintza Weinberger, daughter of Rabbi Weinberger of Kew Garden Hills, New York. At the same time, he has become ordained, having received his Smicha from Rabbi D. Gross of Brooklyn, New York, Rabbis Zeltenreich and Gruenberg of Czechoslovakia. He also studied at the Nitra Yeshiva in Mt. Kisko, New York.

STUDENT BULLETIN IMPRESSIVE

By Our CJN Reporter

"Kol Yesodei Hatorah" is the name of a remarkable and most interesting new bulletin published by the student body of Toronto's orthodox yeshiva, Yesodei Hatorah. It is pleasing especially because this neatly published bulletin appears in both English and Yiddish —in good English and popular Yiddish.

The appearance of this bulletin again has attracted attention to this newest Jewish day school which is run along the lines of the most famous, ultra-orthodox yeshivot in Europe and the Holy Land.

Yesodei Hatorah consists of two schools: the boys' Day School and the girls' Beth Jacob. Both have an excellent department of English studies; students excel in general topics despite the heavy schedule of Torah and cognate studies.

Spiritual leader and principal of Yesodei Hatorah is Belgian-born, West European educated Rabbi Moshe Rom a first rank talmudic scholar and pedagogue. President of Yesodei Hatorah is the noted philanthropist, Samuel Reichmann.

In an interview with The Canadian Jewish News, Rabbi Rom said he is especially proud of the fact that his students are as dedicated to talmudic studies as were those in the oldtime Lithuanian yeshivot. In fact, experts on yeshiva education, like Dr. Joseph Kaminetsky, head of Torah Umesorah, believe that Toronto's Yesodei Hatorah is the closest facsimile here of the Hinukh Atzmai school system in Israel. Boys enthusiastically study Jewish subjects on Sundays when there is no secular school. Very young children already are profoundly immersed in the knowledge of Talmud and Commentaries. Knowledge of Humash, Rashi and Hebrew grammar comes very early to these children who seem to enjoy the extremely heavy schedule of learning.

A remarkable aspect of Yesodei Hatorah is that parents never are asked or pressured into paying tuition for their children; payment is strictly voluntary.

All courses are taught in the most modern environment at the new Yesodei Hatorah building on Lawrence Avenue West.

This school, which was established in the downtown area by the late sainted Rabbi Meir Grunwald, has become an extremely important educational institution in the North York section of the city.

Rabbi Moshe Rom, who has contributed very much to the progress of Yesodei Hatorah, is a pupil of some of the greatest Roshei Yeshiva of Europe. His dedication to Torah Hinukh is unusual; his rapport with the students, very intimate. Thus he has been able to influence a great number of our youth in both studying and living in the spirit of Torah.

Perusing the student bulletin, it is interesting to note how conversant most of them are with the tradition and spirit of our people and how well they present the facts about Judaism. It stresses the very basis of Judaic belief: man's freedom to choose right or wrong.

FEATURED SPEAKER AT CELEBRATION. - Rabbi Dr. Samuel K. Mirsky, Professor of Rabbinics at Yeshiva University, who will be guest speaker at the Yom H'atzmaut celebration at Toronto's Shaarei Tefillah Synagogue, Sunday evening, April 24th.

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Refreshments following

YOM H'ATZMAUT CELEBRATION
of the State of Israel's 18th Anniversary
will be held at
Shaarei Tefillah Synagogue
3600 BATHURST ST.
Sunday, April 24
8:00 p.m.
GUEST SPEAKER
RABBI DR. SAMUEL K. MIRSKY
Professor of Rabbinics at the Yeshiva University, Famous Orator and Author
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the lively arts • BY D. COHN

● Movie rights to The Rabbi, Noah Gordon's best-selling novel, have been acquired by Henry Ginsberg for independent production. He did not reveal filming plans. The story deals with a rabbi and his wife, a daughter of a Congregational minister.

● Torontonians Paul and Rima Brodie are thrilled over their new Brodie School of Music and Modern Dance at 1210 Eglinton Avenue West. It's more spacious than before and getting better all the time.

● It is surprising that no special mention has been made that this is the I. L. Peretz Commemoration Year, marking the official end of the great Yiddish writer's fiftieth year since his demise. Observed everywhere in the Yiddish world, especially in Israel and America, nowhere had it been celebrated with such fervor as among the small Jewish communities of Poland.

● Tel Aviv's two most famous open air markets—the Flea Market of Jaffa and the Carmel Market—have been "relocated" to the interior of the Israel Motion Picture Company's sound set for the filming of two scenes of the forthcoming feature, Sabina. Director Peter Freistadt said he thinks it was the first time complete street scenes were filmed indoors in Israel. Sets were designed by Joe Carl.

Sabina, starring Eva Bartok, is the story of a lonely woman whose Jaffa home becomes a way station for all sorts of new immigrants. Sabina supports herself and her charges by dealing in smuggled goods.

Freistadt, who co-authored Sabina, said the film would portray some of the real problems of new immigrants. He too is one, having elected to stay in Israel a year ago after coming from Czecholovakia on a guest stint for the Othel Theater. Other immigrants in the film are set designer Carl, who is from Britain, and actor Reuben Singer, from the United States. British actor George Mikell plays opposite Miss Bartok.

The two stars play their roles in English while the rest of the cast speak their lines in Hebrew. Miss Bartok's and Mikell's lines will be dubbed for the Hebrew version of the film while the Israeli actors will re-record their lines in English for the version being prepared for foreign release.

● Georges Barris, leading custom car designer, has built eight special cars for Universal's comedy spy spoof, Out of Sight, which more than live up to the movie's title. One, called the Dual 22R, is a James Bond type which will do virtually everything except cook the driver's breakfast.

● Being a genius isn't easy —not even when you're acting—as actor Ludwig Donath, teamed with Paul Newman and Julie Andrews in Torn Curtain, found out. Donath, portraying a scientist, spent two full days memorizing a complicated formula which he later dashed off before the cameras in less than one minute.

● When character actor Richard Noodle brought his eight-year-old son Jerry to the studios where producer-director Mervyn LeRoy was interviewing moppets for a scene with Jean Seberg in Universal's Moment to Moment, the youngster was turned down. But LeRoy signed the elder Noodle for a role instead.

● Entertainer Victor Borge has sued Trans World Airlines for $1 million in damages. He charged that the airline used his name and picture in advertising without consent.

● Sandy Dennis, wistful blonde stage star who makes her motion picture debut in Warner Bros'. Who's Afraid of Virginia Woolf?, will star in Up the Down Staircase, from the popular book by Bel Kaufman, a granddaughter of Sholem Aleichem. The screenplay is being written by Tad Mosel, pulitzer Prize-winning playwright.

● Marian Edwards, wife of Irwin Shaw, the novelist, and former actress, will make her debut as a Broadway producer in October with the $200,000 production of Welcome to the Club. The play is an attempt to write a comedy on the American race problem.

In Paris Mrs. Shaw presented Ira Wallach's Absence of a Cello. The play, which still runs, made a profit of 150 percent.

KEEP SMILING

SOLUTION

Cruising along in his convertible, Manny noticed an attractive girl walking along the avenue. He honked his horn, beckoned and she entered the car.

After the evening on the town, they wound up petting in the car. He suggested going up to his apartment but she refused. Perhaps, he insisted, they could have a drink, dance and spend the night there. She still resisted.

"But why?" he asked.

"I'd hate myself in the morning".

"I have a good solution," Manny coaxed. "Sleep late!"

FOREVER NOW

A little old lady rushed up to a policeman and cried, "Oi, officer ... I've been raped!"

Amazed, the officer quickly took out his notebook and pen and asked, "You have, madam? When?"

"Twenty-one yers ago."

The policeman, annoyed, repeated, "Twenty-one years ago! So why are you telling me this now?"

"Because," she sheepishly answered, "I like to talk about it."

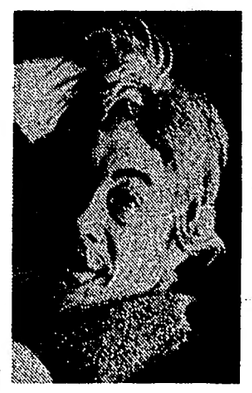
MISINTERPRETED

An open meeting was held in the new Jewish Center to which the entire community was invited. After a brief business meeting, the guest speaker was introduced.

He began his speech by saying: "Ladies and gentlemen, before I go into my prepared text, I'd like to deliver a few remarks on sex appeal".

"Oi, vay!" Bessie nudged her friend. "I'm dying! Another appeal!"

ISRAELI FAVORITE. - Hannah Aharoni, darling of the Israeli stage, whose lovely voice and beautiful figure will charm the Toronto audience at the United Jewish Appeal opening rally and celebration of Israel's 18th birthday, coming Monday evening, April 25th, at Massey Hall.



GRANDPA. - Charles Palmer as the Grandfather in a scene from Canadian Players' production of The Departures, playing with The Partition at Central Library Theater.

RECIPE OF THE WEEK

GREEN RICE RING

1 ¼ cups long-grain rice
4 quarts water
1½ teaspoons salt
1 pound spinach
3 green onions, trimmed and chopped
Salt and freshly ground black pepper
6 tablespoons butter
Buttered small carrots.

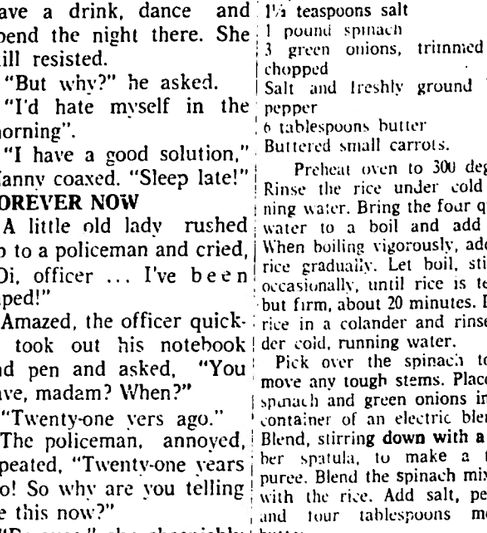
Preheat oven to 300 degrees. Rinse the rice under cold running water. Bring the four quarts water to a boil and add salt. When boiling vigorously, add the rice gradually. Let boil, stirring occasionally, until rice is tender but firm, about 20 minutes. Drain rice in a colander and rinse under cold, running water.

Pick over the spinach to remove any tough stems. Place the spinach and green onions in the container of an electric blender. Blend, stirring down with a rubber spatula, to make a thick puree. Blend the spinach mixture with the rice. Add salt, pepper and four tablespoons melted butter.

Butter a ring mold with the remaining butter and add the rice mixture. Press the rice firmly in the mold and cover with aluminum foil. Set the mold in a pan and pour boiling water around it. Bake 20 to 30 minutes or until piping hot. Unmold on a round platter and fill the center with buttered carrots. Yield: six to eight servings.

FOOTBALL TEAM

TEL AVIV (JCNS) — The Finnish football team showed great improvement in surprisingly beating Israel's national youth team by one goal to nil at Jaffa yesterday, on the eve of its departure for Manila to compete as defending champions in the Asian Youth Tournament.



CONVERSATION PIECE. - Norman Welsh as Mr. Brock and Marilyn Lightstone as Hedda Gabler in Ibsen's Hedda Gabler, playing at Toronto's Crest through April 30th.

toronto after dark

CANADA'S FAVORITE CITIZEN

For one week only, Monday, April 25th, through Saturday, April 30th, Paul Anka, Ottawa's contribution to showbiz, will perform at O'Keefe Center. This is the star's first appearance since he became internationally famous.

Anka was only fifteen when he wrote and recorded his first hit, Diana, which subsequently sold in the millions and launched him explosively as one of the youngest and biggest stars of the popular music field. He writes his own songs too — they number over 300.

On the same bill will appear the popular TV comedian, Frank Fontaine, the "Crazy Guggenheim" of the Jackie Gleason show.

CARMEN GETS AROUND

The Canadian Opera Company is on tour with the production of Bizet's Carmen. Wednesday, April 27th, it will be performed at the Winston Churchill Auditorium, Scarborough. Starring are June Genovese, Guy Lavoie, Jeannette Zarou, Roland Richard. It is being sung in English.

HEDDA HOLDING HER OWN

Hedda Gabler, the independent young lady in Ibsen's play of the same name, toes the mark at the Crest Theater. The last legitimate play for the current season, it is keeping the Crest aboveboard in its bid for next Fall.

Douglas Marland, a New Yorker, plays Hedda's husband. Joel Kenyon is Hedda's first love; Vanya Franck portrays Mrs. Elvsted.

GLORIOUS SEASON

Canadian Player's repertory productions will bring the Foundation's successful season at the Central Library Theater to a close in about two weeks. Negotiations to merge with the Crest are well underway and next Fall may see a combination of the best of both.

CHANGE OF BILL

Alf Coward, whose sensational performance at the keyboard keeps patrons at George's Spaghetti House entertained, appears with his Trio from Monday, April 25th, through Saturday, the 30th. Meanwhile Almeta Speaks sparks Castle George through April 31st.

SUMMER THEATER BEGINS

The Garden Center Theater opens for its 15th season on June 20th, with the first confirmed booking direct on tour from Broadway, according to co-producers Robert H. Herrman and Radcliffe S. Weaver.

Gertrude Berg and a Broadway cast will perform the week of June 27th through July 2nd in Dear Me the Sky is Falling.

ONE NIGHT STAND

Sergio Franchi, former operatic favorite and now a star of nightclubs, concert halls, TV and recordings, will appear at O'Keefe Center for only one night, Sunday, May 1st, sponsored by Johnny Lombardi. This will be his first engagement in Canada.

Another performer Johnny Lombardi has brought for the same evening is Dick Contino, celebrated accordionist, plus other variety acts.

GRACEFUL BALLET. - Laurence Adams and Angela Leigh in The Rake, the finest performance of The National Ballet of Canada which terminates its run tomorrow evening, Saturday, April 23rd, at Toronto's O'Keefe Center.

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CONCENTRATION CAMP VICTIM. - Tessie, one of the survivors of Hitler's concentration camps, in the film, The Pawnbroker, worries about her sick father. The movie, starring Rod Steiger and directed by Sidney Lumet, now is being shown at Toronto's Odeon Danforth Theater.

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toronto women

INSTALLATION

B'nai B'rith Women, Toronto Chapter 434, held its installation of officers on Monday, April 18th. Louis Herman, Q.C., was installing officer, assisted by Mrs. David Stern, past president. Helen Stork was installation chairman. Following were elected: Mrs. Shirley Caplan, president; Mrs. Joseph Aiken, vice president; Mrs. B. Alter, vice president; Mrs. B. Shooman, recording secretary; Mrs. Myer Cowitz, corresponding secretary; Mrs. L. Rubin, financial secretary; Mrs. D. Yaffe, treasurer; Mrs. Ada Lewis, counselor; Mrs. N. Pearson, sentinal. Trustees: Mesdames A. Platt, H. Applebaum, Emma Rossman, M. Hellen, Eva Silverberg, H. Mudrick.

The evening concluded with entertainment arranged by Mrs. Gordon Mendly, program chairman.

DINNER

Adath Israel Sisterhood will have a Mother's Day Dinner on Thursday, May 5th. Pearl Weinberg and Ruth Gorelick are convenors.

LUNCHEON

Minnie Etlin Chapter, Mizrachi-Hapoel Hamizrachi Women, held a luncheon meeting at the home of Mrs. Jack Tarshis who also presided. Mrs. Kate Devor served as treasurer in the absence of Mrs. Phil Tarnow.

Mrs. Max Kurtz spoke about the theater tickets. Mrs. Jack Ross will be convenor of a rummage sale. A raffle, arranged by Mrs. Morris Swartz and donated by Mrs. Tarshis, was won by Mrs. Louis Hoffman.

Next meeting will be held at the home of Mrs. Samuel Kaminker.

MEETING

Philadons Service Group Inc. held a regular meeting at the home of Mrs. P. Banks. Mrs. B. Noyek, president, presided.

A spring fashion show will be held Monday evening, April 25th. There will be door prizes; refreshments will be served. Convenors are Mesdames E. Schreider and B. Morris.

GENERAL MEET

Toronto Chapter, Canadian Cystic Fibrosis Foundation, will have a general meeting Sunday, April 17th, 2:00 p.m., at the Hospital for Sick Children. Dr. Douglas N. Crozier was guest speaker. A question-answer period followed.

ELECTION

Beth Am Sisterhood held its election meeting Tuesday evening, April 19th. Dr. E. M. Heller, heart specialist, discussed: How To Keep Your Husband Alive.

The following were elected to office: Executive committee — Mrs. Stanley Gibbs, past president; Mrs. Louis Spring, president; Mesdames Sidney Green, Murray Lieberman, Murray Roher, David Solomon, vice presidents; Mrs. Frank Kaplan, recording secretary; Mrs. Philip Fisher, corresponding secretary; Mrs. Harold Goldman, financial secretary; Mrs. Jack Uger, treasurer. Board of directors: Mesdames Sydney Eisen, Marvin Fleishman, Jack Freedman, Sam Freedman, Philip Goldberg, Ben Katzman, Sol Katzman, Max Klein, Sam Koblinsky, Harold Layefsky, David Lenick, Howard Lockwood, Lou Meirovich, Marshall Perlmutar, Morris Polansky, Paul Sherman, Bernard Sieger, Jack Spring, Max Torem, Reuben Voldimer, Mort Weiss. Ex-officio board members: Mesdames Harold Lerner, Nathan Liberman, Peter Shour, Albert Binstock, Frank Kaplan, Howard Lockwood, Stanley Gibbs.

DOLL FESTIVAL

Coming Saturday, April 23rd, will begin "Japan in Toronto" week. The doll festival will be presented at the Japanese Canadian Cultural Center during the weekend by the Toronto Japanese Garden Club. The festival will be opened officially by Mrs. Senkuro Saiki, wife of the Consul General of Japan; Lucien C. Kurata will be master of ceremonies. Harry Kuman and his Center Choir will entertain; Kimi Takimoto will present her puppets. The committee consists of: Mamoru Nishi, president of the Club; Toshi Oikawa, vice president; co-chairmen, Mesdames K. Abe, G. Hamazaki, Y. Iwasaki, S. Kadonaga, Y. Kondo, T. Kotani, H. Kobayakawa, L. C. Kurata, N. Mitsui, T. Miyamoto, K. Nagao, M. Nishi, S Nishimura, R. Oyagi, S. Teshima, C. Umezuki, C. Tsuyuki, Nisnina.

CHARITY TEA

The annual charity tea of the Pride of Israel Young Women's Group will be held on Sunday, May 1st, 2:00 to 6:00 p.m., at the home of Mrs. Dave Risen. Mrs. Charles Weingarten is president; Mrs. Mike Englishman, tea convenor; Mesdames Mike Zulauf and Jack Vetfer, co-convenors.

GUEST SPEAKER. - Dr. Trudy Dothan, eminent archaeologist and lecturer at New York University, who will be guest speaker at a public meeting sponsored by the Toronto Chapter, Canadian Friends of the Hebrew University, on Wednesday evening, April 27th, at Beth Tzedec Synagogue. Topic: Exciting New Archaeological Finds in Israel. At the same meeting, Abe Silver will receive a presentation in recognition of his establishing an Endowment at Hebrew University "in appreciation of the efforts of the Danish Royal Family and the Danish people for rescuing the Jewish community of Denmark during the Nazi holocaust."

MUSIC INSTRUCTION

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I CAN'T TELL A LIE

By Ruthie

George Washington admitted he chopped down the cherry tree—he couldn't tell a lie. And though I never did anything so dramatic, I can't tell a lie either —not even a little white one to save my soul.

That's how I was taught — honesty is the best policy. And that's how I try to bring up my children.

So, the other night I got the brunt of some of the truth—right where it hurts.

* * *

Sometimes I wonder whom my kids take after. Not me, that's for sure. They get the most sadistic pleasure in needling me—but good.

Okay, once, twice. But *yoisha* (enough)! No.

How they talked me into solo-dancing after supper I'll never know. But they did. Ned wasn't home and I guess they must have felt they had to do something to break the quiet. Anyway, I was elected.

So, I figured, what the heck! It's exercise, for one thing, and I could use some.

All of a sudden, "Mommy, can you show us the Charleston? You know, the dance they did in the olden days when you were little. The kids in school are doing it now."

It doesn't take me long to become indigant. So—"Of all the nerve! What do you take me for anyway? I'll have you know I was a very little girl when the Charleston was popular. That was in my mother's generation."

"Aw, Ma, you told us never to tell a lie. At your age, how can you be young?"

"At my age! *Herr nur* (listen)!" I was livid. "You want a *frosk* (crack) maybe?"

But my monsters stood their ground. And inwardly I faltered. After all, the world rises and sets with them. Could they visualize any kind of life even one year before their time?

Ekh, so I wouldn't be a killjoy. I began soloing again and they were having a ball.

Then, "Mom, does your rear end wiggle! Look at all the blubber."

Sure it hurt. But they were only being truthful little snakes. And anyhow, it served me right for letting myself go like that.

You know, from the mouths of babes. Maybe now I'll do something about my plumpness—as I like to think of it.

Smack them? For telling the truth? You have to be consistent.

One thing I know. If you're not a professional liar and try to fib just one teeny bit, it bothers you. Also, you can't remember what you said. And the next time it comes out.

So——

* * *

Shelly, remember I told you last time how old I am? Gosh, time flies and I keep forgetting I'm a year older. So, be a good girl and add one year to what I told you—then forget it.

It's not such a big thing but I feel better already. Anyway, what if it doesn't tally the next time? I should remember what I said the last time? Nothing but the truth to keep out of hot water!

* * *

Rozzy, you do me a favor too. Remember the picture I have of yours that you said you want back for your album and you'll give me a different one? And remember I said I have it?

Well, I do have it. And I put it away for you. But I hid it so good, I can't remember where.

Oh, don't be afraid. I'll come across it. But give me time. I'll call you, don't call me, okay?

Now I feel relieved. I got all my *nevayras* (sins) off my chest.

No, I cannot tell a lie.

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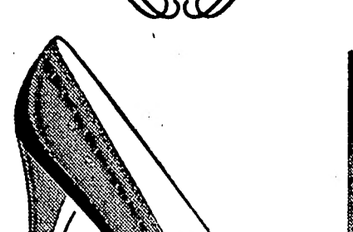

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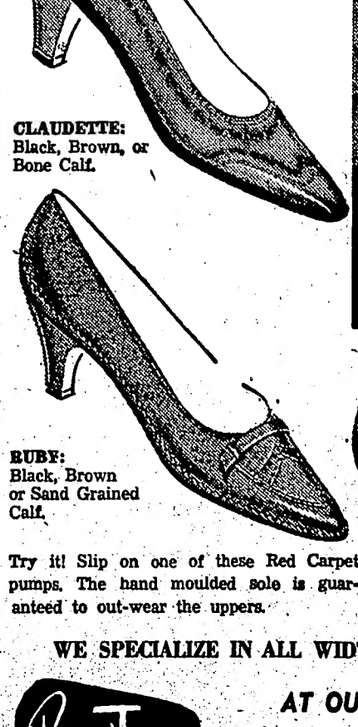

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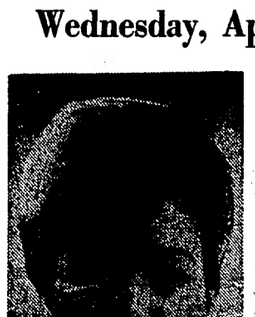

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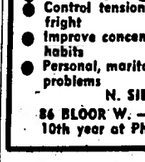

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TORONTO OBITUARIES

CHAPKIN, ROSE. On April 10th, late of Jewish Home for the Aged.

ETTENSON, HAROLD. On April 11th, late of 1378 Danforth Avenue.

FOGLE, DAVID. On April 11th, late of 28 Almont Road.

GINSBERG, MAX. On April 13th, late of 283½ Markham.

KAZAKOV, REVA. On April 10th, late of 33 Godder Avenue.

NOWACK, MOSES. On April 16th, late of 558 Huron Street.

ROSENBERG, MORRIS. On April 9th, late of 10 Shallmar Blvd.

SHERMAN, MORRIS. On April 17th, late of Jewish Home for the Aged.

SHULMAN, ISAAC. On April 17th, late of 50 Gloucester Grove.

STEIN, LILLIAN. On April 17th, late or 291 Marland Ave., Oshawa.

TASH, (ZEIT) ANNIE. On April 18th, late of 9 Kingsbridge Court.

Preserve the memory of the deceased by planting trees in Israel. An appropriate certificate is sent to the bereaved family.

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FAVORITE OF THE FASHION CONSCIOUS. - Filippo of Rome, personal hairdresser of Claudia Cardinale, who is shown with the beautiful star. Filippo will be in Toronto at the debut of the Italian Hairstyling Fashion Industry of Canada to create a new version in coiffure here. The affair, presented by the Italian Canadian Hairdressers Association one of whose aim it is to bring to Canadian ladies the look of ultimate in beauty, takes place coming Sunday, April 24th, 7:30 p.m., at the King Edward. The gala occasion, which is open to the public, will be made more colorful by the presence of two policemen clad in Papal uniform.

OTTAWA NEWS

GHETTO SERVICE
The Warsaw Ghetto Memorial took place last Sunday at the Jewish Community Center. The Counselor of the Israeli Embassy, M. Dagan, made the keynote address. Memorial candies were lit by children of the survivors; ghetto songs were sung by students at Hillel Academy under the direction of Cantor David Aptowitzer. Memorial prayers were chanted by Rabbis Abraham Rubin, Benjamin Friedberg, Cantor Hyman Gertler. Mervin Mirsky, president of the Ottawa Vaad Hair.

APPOINTMENTS
Mrs. Jacie Horowitz, has been reappointed national chairman of Eilat Chapter, Hadassah. Mrs. Norman Torontow has been appointed national chairman of the United Israel Appeal. Mrs. Bea Morris is EXPO chairman and will be in charge of selling passports for Expo '67| Mrs. L. Finkelstein was convenor of the fashion show sponsored by Sinai Chapter, Hadassah at Agudath Israel Synagogue.

SOCIAL EVENING
Chapters of B'nai B'rith Women recently were received at a social evening at the home of Mrs. Gershon Avner, wife of the Israeli Ambassador. Mrs. Herbert Gosewich was convenor.

EXHIBITION
An exhibition of 51 drawings done by children of the Terezin Concentration Camp between 1942 and 1944 is being held at the Community Center, till April 25th. His Excellency, Dr. Miroslav Zembla, Ambassador of Czechoslovakia, opened the exhibit; His Excellency, Gershon Avner, Ambassador of Israel, participated.

HUMAN RELATIONS

To Each His Own

DR. ROSE N. FRANZBLAU

QUESTION: We have had friends for more than 45 years and it seems that all of them are constantly talking about their children or grandchildren. The minute my husband or I try to inject something about ours, the subject is changed immediately. I think we have always said less about ours than any of the others.

It can't be jealousy, I think, because even though we have children who are professionals and business successes theirs are pretty successful, too.

As a matter of fact, at times they are extremely rude by doing or saying something to interrupt or change the conversation. It is beginning to disturb us.

ANSWER: As a matter of fact, parents who are happy with the psychological adjustment of their own children, usually make the best listeners to happy stories about their friends' children.

When people do not like to listen to stories about other people's children, it is often a sign that they are not happy with their own. These people will reveal their attitudes and feelings about their own children by saying that being with their children and grandchildren is enough and they don't have to talk about them.

Parents who are disappointed with their children see in the happy talk of other people about their children, a belittlement of their own. This, they feel, is their friends' way of expressing their criticism of them. They see such talk as offensive, an attack rather than a sharing of good feelings or good news.

There are, of course, parents who can talk about their children only to complain about them, their complete selfishness or egocentricity, or their lack of attentiveness and consideration. Should another agree with them, however, they rise to the defense of their children by attacking children in general or the children of the friend who disagreed with them, in particular.

* * *

Deep down, the people who criticize and complain about their own children in public under the guise of being realistic, see in the good things their friends report an attack on their loyalty to their own. They may break off the conversation in order not to break up the friendship.

Comparisons are inevitable when such talk takes place among a group of friends, and inevitably, it arouses a bit of envy and jealousy. They feel life has been a bit kinder to their friends an dhas given them a bit more. They want more for themselves at this point.

After listening to these stories all these years, you may now really be asking for "equal time." You feel the least they can do is to listen.

However, as proud and grateful parents and grandparents, you do not have the same need to talk so much about your own. Their achievements, fulfillment and adjustment speak for themselves. By saying little, you are really saying a great deal. You are thereby expressing your gratitude for the happy and fulfilled lives your children have built for themselves. Leave it that way.

CANTOR-TEACHER

Modern Hebrew teacher of many years experience seeks position for coming season. Baal Koreh, Baal Tefillah, fluent in English and Yiddish also. Please write to box number 3168, The Canadian Jewish News, 1218 Eglinton Ave. W., Toronto 10, Ont.

PUBLIC NOTICE

DAYLIGHT SAVING
CITY OF TORONTO
April 24 to October 30, 1966

City Council has directed that Daylight Saving be observed in the City of Toronto for the year 1966 commencing at 2 a.m. on Sunday, April 24, and continuing until 2 a.m. on Sunday, October 30.

Citizens are requested to
ADVANCE CLOCKS AND WATCHES ONE HOUR AT
2 A.M. ON SUNDAY, APRIL 24.

The City Council respectfully requests the hearty co-operation of all citizens in making a success of this movement for the public benefit.

Proclaimed by PHILIP G. GIVENS, Q.C., Mayor, pursuant to the instructions of the City Council this 16th day of March, 1966.

C. E. NORRIS,
City Clerk.
GOD SAVE THE QUEEN

FOR WANT ADS IN THE NEWS
CALL RU. 9-1895

TOWNSHIP OF NORTH YORK
DAYLIGHT SAVING TIME
APRIL 24th TO OCTOBER 30th 1966
All citizens are reminded to set forward clocks and watches one hour at 2 A.M. Sunday, April 24th, 1966.
J. D. SERVICE, REEVE

SHERUT LA'AM
"A YEAR OF SERVICE IN ISRAEL"

The unexamined life is not worth living.

Socrates, Apology, 38.

Serve Israel
Serve Yourself
Serve The Jewish Nation

Write to: **Sherut La'am**
188 Marlee,
Toronto 19
787-6171

ITCHELE AND SHPRINTZA

Continued from page 4

a sackful of pearls and gold coins, would you tell him to keep them until you got back from visiting some boy or other? Gold and diamonds have value only in this world. When one dies, one takes nothing with him. But the Torah and the Commandments follow a person beyond the grave."

"Yes, papa, but he expects me."

"What's he want? Who is he? What do you do together?"

I knew very well what Noah did. He had a pocketful of buttons decorated with crowns and eagles, and played with these buttons the entire Sabbath through. He also hung around the fellows who took girls to moving pictures.

He boasted that he had already hitched rides on the back of droskhies on the Sabbath. What transgressions hadn't Noah already committed? And here sat Reb Itchele staring disapprovingly at him from under his yellow brows.

"Nu, what did you say?"

"Another time."

"Well, if you don't want to, so be it. Eva, give the boy his tea."

Eva took my tea pot and filled it.

"Tell your father that next Tuesday is the anniversary of our rabbi's death, and God willing, there'll be a memorial banquet," Reb Itchele said.

"I'll tell him."

"Do you still attend chedar?"

"No, I'm reading the Talmud by myself."

"Do you hear that, Noah? Which part of the Talmud are you studying?"

"The part that concerns an egg laid on a holiday."

"Do you understand what you're reading?"

"Yes, I understand. If I'm confused about something, I look it up in Rashi's Commentary."

"And if you don't understand Rashi's Commentary?"

"I ask my father."

"Of course. Ask thy father and he shall tell thee. But a generation has grown up that refuses to ask the father. Nowadays the father knows nothing, only the loafers are smart. What becomes of a Jew when he abandons his religion? To the Gentiles he remains a stranger. He has neither this world nor the world to come. Well, hurry along; your tea is getting cold."

"Regards to your mother," Shprintza called after me.

Through a half-draped door I could see into the store where all week through customers swarmed under the gas lights, but which now was filled with Sabbath shadows and an eerie stillness.

All of the objects there appeared to have withdrawn into a Sabbath-like contemplation, particularly those ones forbidden to touch on this holy day.

Everything emanated peace, the packages of chicory, and yeast, the sacks of peas, the piles of kindling. God rested on the seventh day and so did they also... Would a time really come when there would be only one long, eternal Sabbath?

Outside I saw Reb Meir the Eunuch. This man was a great enigma to me, a male who grew no beard. What could be odder than a beardless Jew? Moreover, he was out of his mind for two weeks of every month. When deranged, he would mumble to himself, smile, and rub his hands. When he was in possession of himself, he poured forth wisdom, quotations from the Torah, Chasidic witticism, tales of wonder rabbis.

Today he was apparently in one of his sane periods. He passed wearing a satin capote and a fur-trimmed cap. It was his custom to pray until late in the afternoon. Only then did he return home.

A eunuch

But where was home? To whom did he go? He had no wife and certainly no children. Who prepared the Sabbath meal for him? Who would take in a eunuch, and a crazy one to boot? Someone was willing to have him, watch over him, do his laundry, make his bed at night. Somewhere some selfless woman has assumed this task.

"Good Sabbath, Reb Meir."

"Good Sabbath. You've finished eating already? Remind your father that next week is the anniversary of the rabbi's death, and there'll be a banquet."

And Reb Meir the Eunuch headed home to recite the benediction over the wine and to sing the Sabbath hymns. Because eunuch or not, sane or insane, a Jew is a Jew.